



# INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

Single Copies 10 cents

Vol. XXIII, No. 7

WINNIPEG, CANADA

SEPTEMBER 1960

## Committee Urges Abolition of Compulsory Enfranchisement

OTTAWA, July 6 — The joint parliamentary committee on Indian affairs has thrown its support behind Canada's 179,000 Indians who want the Federal Government stripped of its power to change the status of the native population to non-Indian.

Although the Government has never actually used the power given it under the Indian Act, the Indians want the compulsory enfranchisement feature, as set out in section 112, removed from the legislation. The committee, filing a report in the Commons recently, agreed with the Indians, and many non-Indians who have appeared before the senators and MP's this session.

"It has created a barrier of distrust on all efforts designed to encourage the Indians to improve their position and assume more control over their own affairs," the committee said in a report signed by Noel Dorion (PC, Bellechasse) co-chairman. The other co-chairman is Senator James Gladstone, the first Indian senator appointed to the upper chamber.

"Your committee believes that removal of this barrier will go a long way in convincing the Indians of the genuine desire of Parliament and the Government to further their advancement on a basis of mutual co-operation and trust, and is of the opinion that its early removal is most desirable. In these circumstances, while the general study of enfranchisement of Indians must be left for

further consideration, your committee unanimously recommends that at the first opportunity, the Government introduce legislation to remove the compulsory enfranchisement provision from the Indian Act."

Citizenship and Immigration Minister Ellen Fairclough, under whose department the administration of Canada's Indians is carried out, is known to favor major revisions of the Indian Act, including the compulsory enfranchisement feature.

Under the controversial section the Government may appoint a commission to study the feasibility of enfranchising Indians individually, or as a group.

There is provision under the act for the Indians themselves to apply for voluntary enfranchisement.

(Turn to page 2)

### Fr. J. P. Mulvihill To Ottawa Post

Father James P. Mulvihill, O.M.I., principal of Cranbrook Indian Residential School, was appointed to the Oblate Fathers' Indian and Eskimo Welfare Commission, Ottawa.

Father Mulvihill will be assistant to Father André Renaud, O.M.I., the director, and will represent the English-speaking Oblate Fathers of Canada on the Commission.

Taking Father Mulvihill's place at Cranbrook will be Rev. James Ryan, O.M.I., who is completing his six-year term as principal of St. Mary's Indian Residential School at Mission, B.C. Rev. Michael Kearney, O.M.I., principal of Christie Indian Residential School, Kakawis, will take over from Father Ryan, thus becoming the first principal of the new million-dollar school which is currently being built by the federal government to replace the old school at Mission.

Rev. Allan Noonan, O.M.I., who has just completed a year's study at Ottawa University, where he gained his Bachelor of Education degree with distinction, has been appointed to his first principalship at Christie School. Father Noonan was formerly assistant at Kamloops Indian Residential School.



GRADUATES OF ST. PAUL'S HIGH — Seated, left to right: Douglas Hastings, Rev. Fr. V. Bilodeau, O.M.I., Principal, Louis Whiteman; 2nd row: John Bighead, Delvina Nanaquatung, Erma Delorme, Constance Delorme, John Henry; 3rd row: Robert Denomie, Maurice Scatch, Donald Nelson, Frederic Starr.

LEBRET, Sask. — May 15 marked the graduation of eleven pupils of St. Paul's Indian High School here.

A solemn High Mass opened the day, Fr. V. Bilodeau, O.M.I., principal, officiating; Fr. O. Robidoux, O.M.I., former principal, addressed the graduates.

The convocation was held in the gymnasium, with Mr. G. Cormier, senior teacher, as M.C. Fr. V. Bilodeau introduced the grads to the audience; Mr. R.

Heinsl, former senior teacher, was guest speaker.

Entertainment was provided by the school band directed by Br. L. Gerard, O.M.I. Religious, officials from Indian Affairs Branch, parents, teachers, friends were saluted by the 1960 graduation class.

### Integrate Slowly

OTTAWA — A Jesuit mission superior said August 10 that the federal government is moving ahead too fast in Canada's school integration problem — the integration of Indians into white schools.

Rev. J. E. McKey, superior of a Jesuit Indian Mission in northern Ontario, said "there is a need to educate white parents to accept integration and "for special preparation of Indian children."

Indian children must be prepared "so that they can compete fairly with others in the schools."

Some 40 Oblate Fathers, principals of Indian residential schools across the country, were conducting a study workshop here on character training in the schools.

Father McKey urged intensive schooling in early grades by better teachers to give the Indians a command of English and solid basis to support them on transfer later to the white schools.

## Oblate Indian School Heads Study Educational Matters

OTTAWA (CCC) — The Indian and Eskimo Welfare Commission of the Oblate Fathers in Canada has conducted a five-day workshop for Oblate Fathers who are principals or assistant-principals in the Catholic Indian residential schools. The workshop was held at the University of Ottawa.

Thirty-six priests from Quebec westward participated in the study program. Most of them had to travel long distances by train, plane and boat to attend the workshop and be back on time Sunday to work in their respective Indian missions. All of them had personal experience of many years in Indian education.

The program of studies had for theme the development of Christian character and personality among Indian pupils. All the phases and activities of residen-

tial school life were studied in relation to this objective.

Msgr. Arthur M. Leary, of Massena, N.Y., chairman of the New York state Catholic Curriculum Bureau, lectured on the methods and techniques of developing Christian understandings, attitudes and habits in the child through the various subjects of the elementary school program. He showed how all search for truth, beauty and goodness, whether in the physi-

(Turn to page 2)



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A National Publication for the  
Indians of Canada  
Founded 1938

Published 10 times a year by the  
Oblates of Mary Immaculate

Indian & Eskimo Welfare  
Commission

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All correspondence is to be sent to:

INDIAN RECORD  
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Winnipeg 2, Man.  
Phone: SPruce 2-3469

Subscription Rate: \$1.00 a Year

Printed by Canadian Publishers Ltd.  
Winnipeg, Man.

Authorized as Second Class Matter  
Post Office Dept., Ottawa, Canada

## The Catholic Indian League of Canada

The fourth annual congress of the Catholic Indian League in Alberta gathered together 75 Indian delegates, one Bishop and fifteen missionaries from all parts of the province at Hobbema August 1-2.

The province of Alberta is the only one so far which seems to have taken seriously the work of the League. It was founded in 1954 with the approval of the Canadian Hierarchy, on the occasion of the first national Indian pilgrimage to Cap de la Madeleine and other national shrines.

Close to 500 Catholic Indians, coming from all parts of Canada, including the Northwest and the Yukon Territories, pledged themselves, with the missionaries who accompanied them, to establish the League in their respective provinces and territories.

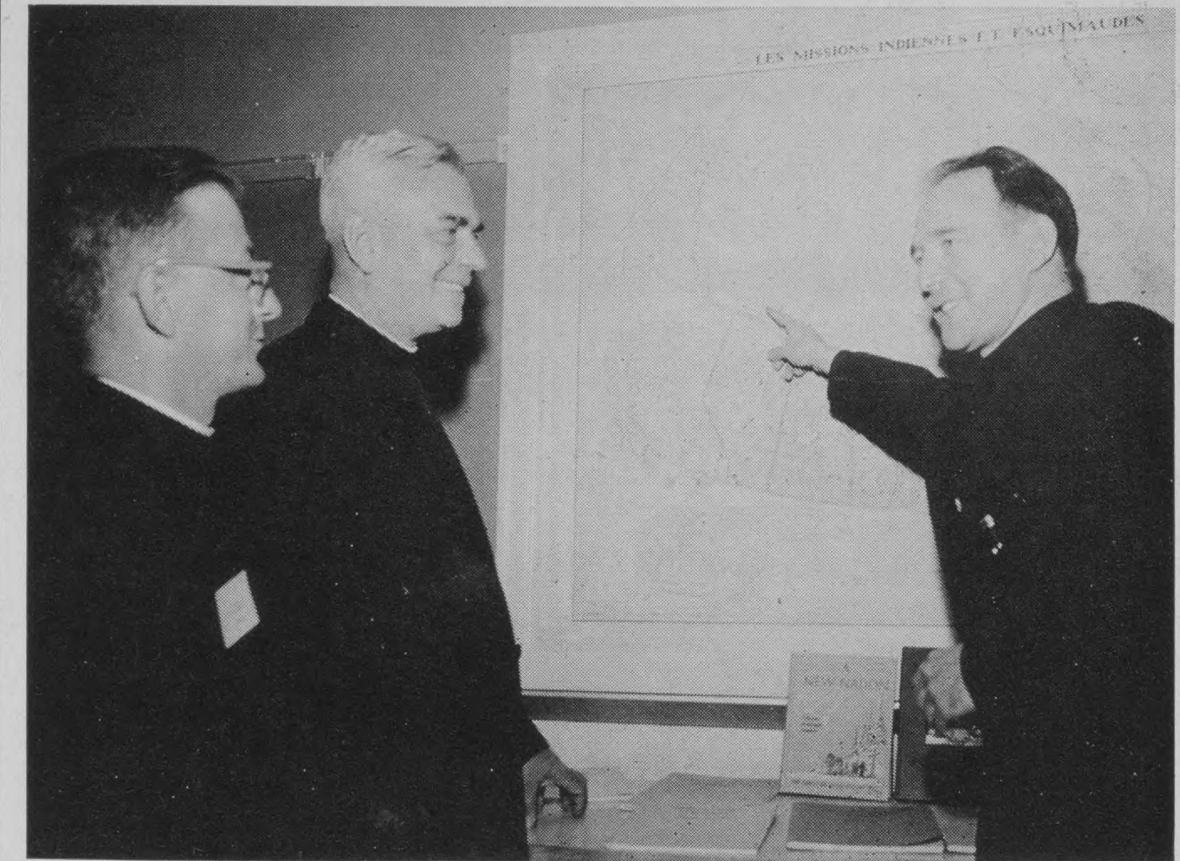
Six years have passed since this memorable event. Credit must be given to the director of the Alberta regional organization, Rev. G. M. Latour, O.M.I., for working constantly and energetically to establish and expand the League in central and southern Alberta.

This year, His Excellency Bishop Routhier, together with missionaries from the most important mission centers of his Apostolic Vicariate, pledged himself to establish the League in Northern Alberta this year.

The Alberta region numbers over one thousand members, organized in some twenty locals; this work was done in a few years. Yet in other provinces the initial steps in establishing the League have yet to be taken.

In Alberta the League is working successfully at maintaining and fostering Catholic education for all Indian children, including the high school level; it promotes leadership among the young people; it develops a deep sense of social responsibility towards Church and State.

Among the questions discussed at the last convention, we noted a deep concern on the part of the delegates to secure the best pos-



At the Oblate Fathers Indian school principals summer conference in Ottawa: Father A. Renoud (r.), shows the location of Hay River, NWT, to Fathers

M. Grenon, principal of Amos IRS (extreme left), and G.-M. Latour, principal of Ermineskin IRS, Hobbema, Alta. (Photo Marcell)

## Oblate School Heads

(From page 1)

cal world, human society or self-development, must be practically centered on God in order to be realistic, objective and integrated.

Rev. Swithun Bowers, O.M.I., director of the St. Patrick's School of Social Welfare here, outlined the relationships between the home and the boarding school and the principles that must guide institutional personnel in preparing boarders for the life that really awaits them.

Dr. Agathe Sidlauskas, of the Child Socio-psychological Centre of the University of Ottawa, described the various growth periods in character formation and the psychological factors in normal and remedial personality development.

Staff officers of the education division of the Indian Affairs branch, headed by their chief, R. F. Davey, discussed the various problems of Indian residential school administration.

Rev. André Renaud, O.M.I., general director of the Oblate Welfare Commission and workshop chairman, noted that "the global Christian approach to edu-

sible type of education for their children, and a healthy curiosity about the workings of political organizations which now solicit the Indian vote at provincial and federal elections.

May the accomplishments of the League in Alberta be an inspiration and a stimulus to all the others whose enthusiasm in 1954 has yet to be translated into immediate, concrete and positive action.

cation described in detail by Msgr. Leary is exactly what we had been searching for during many years. Not only does it justify our presence at the head of these schools since it is thoroughly Christian, it furthermore meets with the strongest anticipations of Indian children when they enter the white man's school.

"These children, on account of their traditional culture, understand the world more or less as an organic whole in which each person has definite, constant and harmonious relationships with his fellow-men, nature around him, and the Invisible.

"A secularist education fragments this world into unrelated facts and conceptive relationships. Only a genuine Christian understanding of God, the world and society can produce a well integrated Indian personality.

"The break-down of Indian economy has distorted the previously effective educational patterns of the Indian home. The excessive permissiveness coupled with the lack of creative activities on the reserves now necessitates recourse to residential education in order to initiate Indian children to a minimum of regulated and creative way of life."

## Father Renaud Member Of Centenary Council

OTTAWA (CCC) — Father A. Renaud, O.M.I., director of the Oblate Indian Welfare Commission here, is a member of the provisional executive of the newly-formed Canadian Centenary Council — a non-government organization to prepare for Canada's hundredth birthday in 1967.

## Abolition . . .

(From page 1)

ment. There have been two such recent instances, in 1957, when the Michel band in northern Alberta successfully applied to a commission for permission to give up their status as Indians.

The Michel reserve, together with its surface and mineral rights, was turned over to the band and a company was formed to sell the land. The Michel band thus gave up all its rights and privileges as Indians and began to live as their white neighbors.

Two years ago, a one-family band on Manitoulin Island, also volunteered to become enfranchised and the small reserve was split among members of the family.

Officials of the Indian Affairs Department agree the term, compulsory enfranchisement, is misleading. It has nothing to do with the Indian right to vote.

Prior to July 1, about 20,000 Indians, those war veterans and their families, as well as others who had left the reservation, already had voting privileges in Federal elections. On July 1, the right to vote was extended to a further 60,000 Indians living on the reserves. But in receiving this right, the Indians still retain their native status.

The joint committee, which held 41 meetings and heard some 61 witnesses, including representatives of Indian groups from across the country, urged the Government to reconstitute the committee at the next session of Parliament to allow further representations to be heard as well as a review of the Indian Act. The Government is expected to accede to the committee's wishes.



## SCHOOL TEACHER INDUCTED IN SIOUX BAND

GRISWOLD, Man., (CCC) — A Catholic teacher, the mother of five children, was honored by members of the Dakota Oak River band when she was given a Sioux name, Wicanhpi-Wiyopeya-Win, meaning Shining Star Woman and inducted into the band.

This signal honor was paid to Mrs. Eileen Robilliard, teacher at the Catholic school on the reserve. Mrs. Robilliard lives with her children and husband in the agency house at Oak River, 30 miles west of Brandon.

The impressive ceremony, an honor seldom conferred on women, was conducted by Eli Taylor, former chief of the band, in the presence of most of the 800 band members and visitors from other Sioux bands in Manitoba and in the United States. It was on the third night of the annual four-day pow wow. It was in recognition of her work in teaching children of the reserve.

Mrs. Robilliard told those present that the honor being conferred on her was one of the greatest that could be given by band members and that she would always treasure her memory of that moment.

"I like working here. And I've become friends with many of your people here. I wish more white people would come here and get to know and understand the Indian people," she said.

## Oblate Priest Labrador Explorer

STOCKHOLM, Sweden (NC)—A Canadian geographer here has claimed that the first scientific explorer of Central Labrador in Canada was the early Oblate missionary, Father Louis Babel, O.M.I.

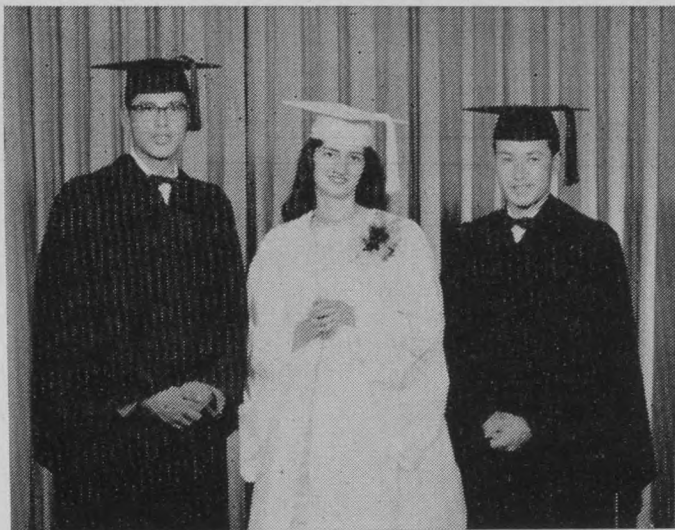
T. P. Jost, associate professor of geography at the University of Ottawa, made the claim in a technical paper to the 19th International Geographic Congress here.

The first Oblate Fathers reached Canada in 1841, and by the year 1900 their missions extended throughout the Canadian north.

Mr. Jost said that in studying Father Babel's writings, one must come to the conclusion that although there were several people who before Father Babel visited different parts of Labrador, his accounts are the first to be really scientific and detailed.

The explorer-priest, whose travels occurred between 1866 and 1875, died in 1912 at the age of 86.

**VICTORIA FOX**, first Indian student to graduate from Assumpta Academy at Battleford, is from Onion Lake Indian reserve. She completed her grade 12 and intends to train as a nurse in Edmonton. At recent commencement exercises she was congratulated by Supt. A. Doll of the Battleford agency and also by Rev. Fr. S. R. Gagnon, principal of St. Anthony's Indian school at Onion Lake.



Ermineskin IRS High School Graduates (l. to r.): Floyd Buffalo, Jeannine Baril and Freddy Crate.

## Pioneer Indian Missionary Dies

LETHBRIDGE, Alta. (CCC) — Rev. John M. Levern, O.M.I., 88, missionary for 60 years among the Indians of southern Alberta, died in St. Michael's Hospital here July 5. Although age took its toll in his last years, Father Levern was active in his priestly ministry until the short illness which preceded his death. Attached in recent years to the Blood Reserve parish, near Cardston, he had served continuously in all the reserve parishes of Calgary diocese.

Born in the diocese of Vannes, France, Father Levern studied for the priesthood there and was ordained priest for his native diocese in 1895. Attracted by the apostolic opportunities of the ministry among the Indians of Western Canada, and anxious to become a missionary among them, he entered the community of the Oblates of Mary Immaculate and was sent to the Indian missions of southern Alberta.

He arrived in Calgary in 1900. Whether among the Blackfeet at Cluny, or the Bloods at Cardston, or the Peigans at Brocket, he left the impress of his apostolic zeal and enthusiastic charity. The early Catholic settlers on the borders of the Indian reserves also benefited by his priestly work. He was often the only priest they knew or with whom they had contact.

Father Levern labored in southern Alberta for five years before the province was erected, and 14 years before the diocese of Calgary was established. His superiors left him among the Indians in whose language he became a recognized authority by amplifying the work of his predecessors.

Through his efforts, the language has become a written one. Its grammatical forms and vocabulary were set down for posterity. The Blackfoot Catechism and prayer book owe a great deal to him. He composed the hymns and adopted the tunes of the Blackfoot hymn book. If this language lives in future years, it will be due in great part to this humble but scholarly missionary.

On the occasion of the sixtieth anniversary of his ordination in

1955, His Holiness Pope Pius XII conferred on him the golden cross "Pro Ecclesia et Pontifice" as a mark of papal recognition of his many priestly labors.

Father Levern's funeral took place at the church of the Immaculate Conception, Blood Indian Reserve, Cardston. On July 7, Pontifical High Mass was offered by Most Rev. Francis P. Carroll, Bishop of Calgary, who paid tribute to the lifework of this saintly priest. The clergy of the diocese of Calgary united with the Indians of the Blood, Peigan and Blackfoot Reserves in filling the large church to capacity. The corpse was transferred to St. Albert, Alta., where it was interred in the cemetery of the Oblate Fathers, among the other pioneer missionaries of Alberta.

## Seattle Club Plans Indian Center

The American Indian Women's Service League, a Seattle organization, is seeking to establish an Indian Hospitality and Referral Center in that city.

The League was founded in 1958, with the guidance of Dr. Erna Gunther of the Anthropology faculty, University of Washington.

The name of Westaskiwin, Alberta, is a Cree Indian word meaning "the place where the peace was made," referring to an occasion on which the Cree and Blackfoot Indians smoked the peace pipe there.

## High School Graduation At Hobbema

HOBBEMA, Alta. — Floyd Buffalo, Miss Jeannine Baril and Freddy Crate graduated here June 5, having successfully passed their grade 12 examinations.

The program included an afternoon mass for the graduates, a dinner for the grads and their parents and the exercises which featured Mr. O. Massing, M.Ed., high school inspector, as who gave the address. Other speakers were Very Rev. A. Lacerte, O.M.I., rector of St. John's College, Edmonton, Lloyd Arcand, Rev. G. M. Latour, O.M.I., principal of Ermineskin IRS, Victor Buffalo, Freddy Crate, Jerome Woods, Misses Jeannine Baril and Nancy Morin, Lucas Redcrow, J. Lloyd Jess and Mr. Kirkby of the Indian Affairs Branch. Rev. Guy Voisin, O.M.I., chaired the graduation exercises.

Musical entertainment was provided by school pupils Delphine Saddleback, Rose Mackanaw, George Wolfe, Lloyd Arcand, Louise Lightning, Elizabeth Wildcat; the senior boys and the senior girls choirs. A social closed the day.

Recalling that Bishop H. Grandin founded the mission and the school at Hobbema in April 1881, Father Lacerte outlined the principal goals of education, emphasizing the role played by the Church in this work.

Mr. Massing stressed the advantages of residential school education at the high school level and urged the graduates to plan their future carefully and he described the facilities available for higher and technical education in Alberta.

Mr. Kirkby asked the students to consider preparing for positions with the Indian Affairs Branch and with the Indian Health Services.

There were also 20 graduates from grade 8, most of whom are entering high school in September.

## St. Mary's Year Book

Students at St. Mary's Indian Residential School have launched the first annual edition of THE GROTTTO, their school year book. Attractively laid out and bound, the new annual features many excellent photographs of the students and school surroundings.

Sponsored by Chuck Blickstead, staff member, the year book is edited by Evelyn Thevarg, a grade IX student.

**LEONARD ERMINE**, grade eight student at St. Michael's Indian Residential School, Duck Lake, Sask., won a shield as first prize in the oratory contest for Indian schools of the Duck Lake and Shellbrook Indian agencies. Leonard's teacher is Mr. Bert Brown.





**CATHOLIC LEAGUE MEET AT HOBEBMA** — 1st row, seated, l. to r.: Councillor Crow Eagle, Mrs. M. McDougal, Mr. McDougal (president), Bishop H. Routhier, O.M.I., Rev. G. Laviolette, O.M.I., Rev. G.-M. Latour, O.M.I., Mrs. Lilian Potts (secretary-treas.), Thomas Cardinal (vice-pres.), Rev. G. Fortier, O.M.I., Rev. H. Poulin, O.M.I., Mr. Mistaken Chief, Mr. Howard Beebe, Mr. Royal and, standing, Rev. A. Allard, O.M.I.

In the background is the new 500-seat, teepee-domed church of Ermineskin reserve, which will be blessed this fall.

## Residential Schools, Vocational Training Sought by Alta. Indians

HOBEBMA, Alta. — Increased residential school accommodation and more vocational training facilities were the major recommendations to be submitted to the Indian Affairs Branch by the 90 delegates who attended the fourth annual congress of the Catholic Indian League, held here August 1-2.

Speakers from the Hobbema, Winterburn, Blood, Brocket, Blackfeet, LeGoff, Saddle Lake, Atikameg and Fort Vermilion Indian bands were unanimous in asking the government to increase educational facilities in the larger schools and to provide for an Indian high school at St. Paul's B.C. residential school.

Brocket delegates protested strongly against the closing of both residential schools on their reserve, emphasizing that residential school education is superior to day school learning and that the former prepare the pupils better for high school courses.

Composite vocational and academic high school courses were recommended for the Blackfeet and the Blood reserves so that the students may earn a living more quickly upon leaving school.

The Fort Vermilion delegates will urge the government to maintain the residential school

established there instead of having their children transported by air to the newly erected Desma-

rais residential school far to the South.

Ten additional classrooms, a laboratory, a library and a gymnasium are requested for the Ermineskin combined day and residential school at Hobbema.

Maurice McDougal, of Brocket, president of the Catholic Indian League of Alberta, chaired the

meeting at which His Exc. Bishop H. Routhier, O.M.I., vicar apostolic of Grouard and some fifteen Oblate missionaries from all parts of the province were present.

Howard Beebe, delegate of the Blood reserve and president of the Alberta Indian Association, reported on his trip to Ottawa May 11-13, when the Association's brief was presented to the Parliamentary Committee on Indian Affairs.

Rev. G. Laviolette, O.M.I., of Winnipeg, founder of the League and editor of the Indian Record, chaired a question and answer period at the close of the congress.

Theme of the next convention, which will be held again at Hobbema July 31-August 1, 1961, will be the Canadian Catholic Conference of Bishops' brief on Indian Affairs submitted last June to the Parliamentary Committee.

Established in 1954, the League now has about 1,000 members in Alberta, under the direction of Rev. G. M. Latour, O.M.I., principal of Ermineskin Indian Residential school and host of the congress.

### Northern Co-ops Have Handicrafts

First month operations of the Northern Co-operative Handicraft Association in La Ronge, Saskatchewan, grossed some \$1,600.

The La Ronge Handicraft Centre acts as a selling agency for native craft producers, chiefly in the La Ronge, Stanley, Pinehouse Lake and Molanosa region. Its location in the northern vacation land offers visitors a place to buy Indian handicraft at reasonable prices.

Local producers receive cash on delivery of their articles. Some items from Indian settlements as distant as Ile a la Crosse and Sweet Grass near Battleford have been taken on consignment.

The native co-op was opened in May with 17 members and subscribed capital of \$5. Now there are 94 members, virtually all of them women. Share capital has risen to \$31. Business is conducted from a privately owned building leased to the Co-op Association. Stock inventory includes beaded mittens, moccasins, jackets, wallets and purses, toys, ornaments, knife sheaths, plaques, games of skill — all made of birch bark, wood or leather and many other novelties characteristic of traditional Indian marketing.

Mrs. Beth Maxwell is manager of the Handicraft Co-op. G. A. Trafford is secretary-treasurer.



Fanciful but possible

# Cigarette Tax To Aid Indians?

OTTAWA (CCC) — An Oblate priest has proposed that a special tax of one penny be levied on each package of cigarettes sold in Canada towards setting up an Indian economic and cultural development fund.

The fund would operate partly like the technical assistance board of United Nations and partly like the Canada Council, Rev. André Renaud, O.M.I., suggested to a press conference here in July.

It would subsidize, by grants or loans, projects of economic and cultural advancement sponsored by Indian bands, groups and individuals, on or off the reserves.

It would be administered and controlled by educated Indians independently from Indian Affairs branch or any other government agency except Parliament.

Projects approved should be of the kind that would give back to Indians a measure of economic independence, such as housing developments, industries, materials and marketing services for arts and craft production, or that would foster a greater knowledge and expression of traditional Indian cultures among all Canadians.

Father Renaud, who is director of the Indian and Eskimo Welfare Commission of the Oblate Fathers, said "it is more and more evident that the main obstacle to the progress of Indian populations in Canada is the lack of operating capital. The legal implications of the reserve system make it impossible for Indian groups and individuals to secure money from ordinary sources available to other Canadians.

"A few bands have substantial funds of their own, but their administration is regulated and supervised by the Indian Affairs branch. The only source of capital presently available to all Indians, and on reserves only, is a "revolving loan" from which monies can be borrowed, subject to the approval of non-Indian government officials over whom Indians have no direct control.

## Lack of Control

"This lack of control over their

## Would Take Schools Away from Churches

OTTAWA — A Canadian Press release dated July 8 quotes Hon. Senator James Gladstone as urging State education for the Indians, doing away with Church auspices.

He is quoted as saying, in the Senate, that although missionaries have contributed much "to the development of my people," many of our reserves have reached the point where education would be more adapted "if it were directly under government administration, independently from any Church."

own affairs is a great source of frustration among Indians. Only at the local level of the "band council" do they have a certain amount of authority which again is, for major decisions, subject to government approval and restricted by lack of capital."

The federal franchise, which has been granted Indians recently, does not appear to them as a very efficient way for them to secure control over Indian Affairs policies, practices and personnel, Father Renaud said. The program of economic development initiated recently by branch is limited by the very structure of the branch and by the unpredictability of federal government budgets, he added.

"Indians in general do not feel that they have been rewarded in full for having surrendered their country. What the Canadian state has given them in return has not been enough to help them achieve self-support in the new economy developed by the newcomers. Nor have the services been provided in such a way as to acknowledge and develop their sense of maturity and responsibility."

## Debt To Indians

"Tobacco, as too few Canadians know, was originally domesticated by the Indians of North America," Father Renaud said. "Historically, they have never received any benefit from this contribution to world civilization.

"The proposed tax would substitute for the royalty which, under other circumstances, would have brought profit to the inventors. It would not be a heavy burden on the average Canadian and yet would constitute a visible and practical token of gratitude to the Indian on behalf of Canadian people.

"Part of the monies collected every year would be distributed through grants and loans and would also cover the operating expenses. The latter would include the provision to the board and to the sponsors of projects of independent technical assistance by qualified experts. The other part would be set aside and build up a fund, the revenues of which could eventually allow the removal of the tax.

"The fund would not disperse Indian Affairs branch or other public agencies from discharging their respective responsibilities. It would simply give the Indians something through which they could pull themselves by their own boot straps economically and culturally."



Members of delegations from the Blackfoot and Blood Indian reserves in Alberta are seen on the steps of the Parliament Buildings in Ottawa with Senator James Gladstone, the first Indian Senator. The delegates had presented briefs to the joint Indian Affairs committee.

They included, from the left, Adam Solway, president of the Blackfoot Indian Catholic League and a councillor of the Blackfoot reserve at Gleichen, Alta.; Jim Bighthroat, councillor of the Blood reserve at Cardston, Alta.; Stephen Fox, minor chief of the Blood reserve; Senator Gladstone; Chief Shot-on-both-sides, of the Blood reserve; Mike Oka of the Blood reserve.

Blackfoot delegates missing from the photo were Chief Clarence McHugh and Councillor Josph Crowfoot, a grandson of the famous Chief Crowfoot of the prairies. (Photo by Marcil)

## Mexico's Marian Year Begins Oct. 12

MEXICO CITY — A Mexican national Marian Year beginning October 12 will mark the 50th anniversary of naming Our Lady of Guadalupe as Latin America's patroness.

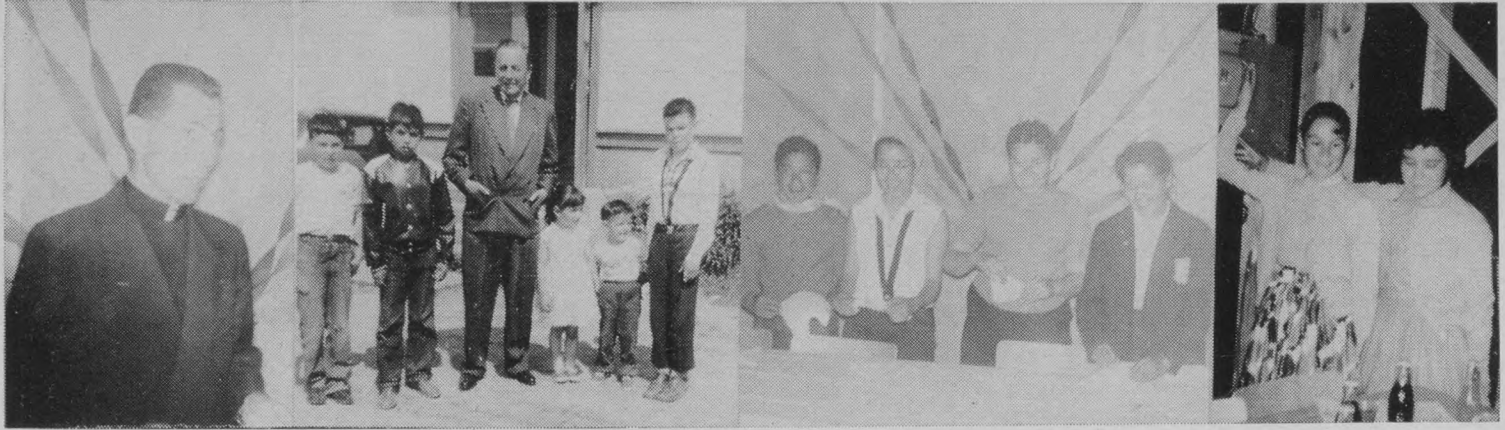
The year was announced in a letter issued by His Eminence Jose Cardinal Garibi y Rivera, Archbishop of Guadalajara and

president of the Mexican Bishops' Conference.

The Marian Year has been approved by His Holiness Pope John XXIII.

A program for the year, which will be submitted to Mexican dioceses, is being drawn up by the officials of the Shrine of Our Lady of Guadalupe.





Heron Bay Indian Reserve was serviced by the Ontario Hydro, June 22. L. to r.: Rev. P. Brown, S.J., missionary; school principal Ignatius Mazewski and some of his pupils; president of the Young Ladies Society, Miss Irene Michano,

and her cousins Mabel, Dolores and Velma; Iona Michano and Florina Pakena throw open the switch which marks a new era.

(Port Arthur News Chronicle photos)

### Open Hydro Service

## Indian Segregated, "Just Like Negro"

By MRS. C. LEMAY

Port Arthur News Chronicle

HERON BAY, Ont. — This was not an ordinary day on the Heron Bay Indian Reserve. This was Treaty Day as well as two other items to celebrate; the coming of Hydro to the reserve and the opening of the new St. Francis Xavier parish hall.

On this occasion an address was given by Rev. Peter Brown, S.J., missionary here.

He said: "We do our work for God and the Church and no praise is necessary from anyone." The main theme of this important speech concerned "integration". Father Brown said, "It is rapid progress to be here in this new building crowned with light, on a spot where only a year ago there was nothing but rock strewn soil. In a small way I hope this crowning achievement is a representation of the future progress and enlightenment of our Indian people here and elsewhere in Canada."

"Today the talk everywhere is 'Integration'. By integration we mean that the Indian can move about in our society like everyone else; own his own car; go to

work every like everyone else. To attend church on Sunday like everyone else.

To be able to do all these things without attracting attention or creating the impression that by so doing he is acting oddly. To bring this about it is obvious that it is the Indians' neighbor that needs enlightenment since today the great majority of Indians have homes and customs and habits that are no different from those of the majority of people that crowd our cities and towns.

Our Indians dress the same, talk the same language, walk the same streets and roads, do the same jobs as any other Canadian. As to religious practice, I speak with more certainty and authority, they often, by their devotedness, put to shame the coldness and indifference to God that is shown by many other peoples in Canada."

"Undoubtedly the greatest drawback today is the Ghetto-like existence that the Indian is forced to lead on a reserve. Nothing so segregates or separates the Indian from the rest of us Canadians than that he must live on a reserve and we can not.

Yes, he can leave but the cost of uprooting from his home, from relatives and friends with every inducement to stay he would be acting foolhardy to leave, be putting himself in a position of destitution and a burden to society on the streets of our larger cities.

Deprived of the protection and friendship of the quiet way of life he is used to, he is uncertain about moving to crowded cities and towns. The rocky unproductive reserve that once safeguarded his right to a permanent home now is a stone wall that segregates the Indian from our fellow Canadian.

Yet, today, thanks to the Churches, the Indian does not feel segregated nor any different from any other peoples living in Canada but if the reserve system is

## Homemakers Meet At Couchiching

FORT FRANCES, Ont. — The fifth Northern Ontario homemakers' convention was held at Couchiching reserve here, August 9-11.

The program included addresses by Rev. C. Comeau, O.M.I., Mr. Cooper, Ft. Frances Agency Supt., and Chief Ralph Bruyere. After dinner a tour of the paper mill was made by the delegates. Mrs. A. Meawasige reported on the 4th convention held at Garden River in 1959.

After Church services, the second day, Mrs. Agnes Meawasige, president of the regional committee, spoke on the "Responsibilities of the Homemakers' Clubs"; Mr. Fred Matters, regional super-

visor of Indian Agencies, discussed "Integration" and placement officer A. J. Boisvert reported on his work; Miss Jean Turner, Indian Health Services officer, spoke on the prevention and cure of tuberculosis; Mr. Lugtig, of the Ft. Frances Children's Aid Society, spoke on services to the Indian families on reserves.

Other topics included an address by Mr. F. Foss, Indian Schools inspector, on "How parents can take part in education" and two discussions, one on federal elections and the other on Estates and Mills on Indian reserves.

Banquet speaker was John Windebank, of the Ontario-Minnesota Pulp & Paper, who reviewed the "Enlargement of opportunities for the Canadian Indian."

On the third day regional committee and individual club reports were read, a talk was given by social worker Miss Jane Bartlett, an apron contest was held, prizes were awarded and officers for 1960-61 were elected.

In his address Rev. C. Comeau said that family life is the basis of society and he described the role of education in fostering happiness in the home. He noted the efforts made at a too rapid integration and urged caution in planning Indian and white co-educational programs, without consideration of the special needs of the Indian children.

### LACOMBE HOME PAGEANT

—Children attending the Providence School of the Lacombe Home (June 2) presented a pageant depicting episodes in the life of Father Lacombe, who founded the home 50 years ago. Indians who also participated are Joe Bear Robe, Mrs. Bear Robe.

### Book Review

CANADIANS OF LONG AGO. Kenneth E. Kidd. Longmans Green. \$3.75. 1959. (Junior) The tribes of Canada—how they lived and played, their arts and crafts, their traditions and their contributions.

allowed to continue it can conceivably lead to segregation not only as a place of living, but what is more serious, it can create in the mind and heart of the young generation, the feeling that they are segregated, very much as the Negro feels in the south today that he is not acceptable to the rest of the populace.

That would be indeed a tragic future for a people endowed with so many natural good qualities of mind and heart. Perhaps it is this fear of segregation that is driving some Indians to associate with the 'white trash' that hangs around beer parlors giving them the mistaken and false sense of being acceptable when in reality, the better people pity them and the unthinking laugh at them."

"A practical way to my mind is to ask the Indian himself what he would like for who, after all, but the Indian knows best what he wants."

### Rev. J. Forget Visitor Of Catholic Schools

McLENNAN, Alta. — Rev. J. Forget, O.M.I., former assistant at the Oblate Fathers Indian and Eskimo Welfare Commission in Ottawa, has been appointed by Most Rev. H. Routhier, O.M.I., visitor of Catholic schools in the Vicariate Apostolic of Grouard.

He will also be diocesan director of Catholic Action which includes the Crusade and the Young Catholic Students movements in non-Indian and Indian schools. He will reside at Donnelly, Alta., until the new Oblate Provincial residence is opened at Falher.



## Call For New Deal

OTTAWA — The only practical alternative facing Saskatchewan's overcrowded Indian reservations is permanent wage employment and a transition to urban living, a Saskatchewan government brief said.

Fish, fur and agriculture resources on reservations are inadequate to provide a subsistence level of living for Indians now, it said. The high birthrate and low rate of exodus from reservations are imposing a squeeze.

The brief was presented to the joint parliamentary committee on Indian affairs. The first to come from a provincial government, it was submitted by John Sturdy, assistant to Premier Douglas, and Ray Woollam.

The Indian integrated into the white man's economy will be using more services provided by all levels of government and this requires more joint federal-provincial planning, said the brief. It repeated its request for help in making a social survey of all Saskatchewan Indians — a request made initially to the former Liberal government.

Mr. Woollam told the committee he gets the impression that initiation of planning is left too much to the political level with provincial and federal civil servants loath to start things.

## Indian Exhibit at Stratford

The largest exhibition of West Coast Indian arts and crafts ever presented in Canada has been prepared by the National Museum of Canada for the 1960 Stratford Shakespearean Festival.

More than 300 articles collected since the mid-19th century by museum anthropologists were displayed in the Stratford Arena during the period of the Festival.

All the distinctive arts and crafts of the Pacific Coast tribes are included. Visitors to Stratford saw totem-poles and house-posts, delicately engraved silver bracelets and slate dishes, grotesque masks, Chilkat blankets of goat's wool and cedar bark, ancient shaman charms and a wide selection of weapons, tools and utensils.

During the summer, Ellen Neel of Alert Bay, Vancouver Island, a well-known carver of totem poles and masks and a member of the Nimpkish tribe of the Kwakiutl nation, carved a 25-foot high totem pole with the assistance of her husband, Ted Neel.

Copy and photos deadline for the October issue of the **INDIAN RECORD** is September 26 A.M. Correspondents, please oblige.

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A truly missionary First Mass offertory procession took place at St. Francis Indian Mission, St. Francis, S.D., on the occasion of the first solemn Mass of Father Paul McHarness, O.S.B., a convert and newly ordained Indian missionary. Anna Mae One Star, dressed in the traditional Sioux bead buckskin dress, presented the paten to Father Paul on behalf of the Sioux Indian people. Left to right: Father Richard Pates, S.J., superior of the St. Francis Mission; Father Paul; Father Theodore Zuern, S.J., of St. Francis Mission; and Father Stanislaus, O.S.B., Immaculate Conception Mission, Stephan, S.D.

## 'We Are Not Children Of Thunder' American Indians Told White Men

San Francisco Chronicle

Being a TV Indian is something that goes more than skin deep with Michael Ansara.

Four speeches made by Indian chiefs to the white men have been tracked down by Ansara to refute the unflattering prototype of the Red Man perpetuated by motion pictures and some TV shows.

Although pure Lebanese himself, Michael's TV roles, first as Cochise in "Broken Arrow" and now as Sam Buckart in NBC-TV's "Tales of the Plainsman," have inspired him to right some of the wrong notions about Indians.

"For the most part, the Indians were peace-loving and offered the hand of friendship to the white men," Michael says.

To illustrate his point, he offers the four speeches:

**Speech by Ma-Quozz-Bem** of the Penobscot tribe welcoming the white man in 1610:

"My people have watched you come from your big canoe. We welcome you. We take your hands in ours. Your faces are covered with hair and the hair is in different colors, and your eyes are unlike ours and the blocks of

wood you have planted here in the form of a cross are strange to us, but we welcome you. You have given us food from your big canoe. We have given you of our food. It will be that way as long as there is light in the stars."

\* \* \*

**Chief John Ross'** speech when the Cherokees were forced at bayonet point from their homes in Georgia to a reservation in Oklahoma during which one-fourth of them died:

"We are walking down a trail of tears. But we do not cry for pity. Our anguish is not because we have lost our homes. Nor is it for the dead who will know no new home. Nor is it because we have to walk under the shadow of your guns. My people have been your friends. We have been peaceful. We are not children of thunder. We have learned your ways and have embraced your God. That is why we weep. It is for your souls."

\* \* \*

**Sitting Bull** after his victory at Little Big Horn:

"What treaty that the whites have kept has the red man broken? Not one. What treaty that the whites ever made with

us have they kept? Not one. When I was a boy the Sioux owned the world. The sun rose and set in their lands. They sent 10,000 warriors to battle. Where are the warriors today? Who slew them? Where are our lands? Who owns them? Is it wicked in me because I am a Sioux, because I was born where my father lived, because I would die for my people and my country."

\* \* \*

**Surrender speech** by Chief Joseph of the Nez Perce Tribe made less than a year after Sitting Bull's victory at the Little Big Horn:

"I am tired of fighting. Our chiefs are killed. The old men are all dead. He who led the young men is dead. It is cold and we have no blankets. The little children freeze. My people, some of them, have run away to the hills, and have no blankets, no food. No one knows where they are — perhaps they are freezing to death. I want to have time to look for my children and see how many of them I can find. Maybe I shall find them among the dead. Hear me, my chiefs; I am tired. My heart is sad and sick. From where the sun now stands, I will fight no more. We shall follow the white man's road."



# Pilgrimage with a past

Visit to historic Alberta shrine draws as many as 9,000 each year

LAC STE. ANNE, Alta. (CCC) — An historic religious observance here dates from the days when Alberta was only a wilderness.

Indians, Metis and whites from all over Alberta and Saskatchewan make a pilgrimage every year to a shrine placed on the site of the first church built in the Alberta-Saskatchewan section of the Northwest Territories.

The pilgrimage dates to 1889. In that year a drought struck the area around Lac Ste. Anne and the Indian medicine men failed to produce rain.

The Oblate Father from the mission nearby encouraged the Indians to turn to the white man's God.

Travelling to the shrine, they prayed for rain. The rains fell, and every year since on the first

Wednesday after July 26, the feast day of Saint Anne, the Indians and Metis have returned to pay homage."

The shrine itself has changed. In 1928 fire struck the first frame church, built in 1893, destroying the sacred relic which had been brought from the shrine of Ste. Anne d'Auray by Father Lestanc, a priest from Brittany.

The relic now has been replaced by one obtained from the shrine of Ste. Anne de Beaupre, Que.

The shrine, the oldest in the province, is located at a mission even older. The mission was started by the first missionary to

make the overland trek from the shores of the Red River in Manitoba.

Nearly 120 years ago, Father Thibault founded the parish of Ste. Anne in what was nothing but wilderness. Father Thibault's mission was to evangelize the Indians and Metis living in the eastern shadow of the Rocky Mountains.

During this ten years in the region, the priest travelled as far west as the Rockies, and as far east as Lac La Biche. Then the almost-forgotten founder of the Lac Ste. Anne Mission died.

Within three years, his work was picked up by Rev. Albert Lacombe, O.M.I., who built the mission of St. Albert, and Father Lacombe's assistant, Father Remas. The first pilgrimage to the shrine on Lac Ste. Anne was made from Father Lacombe's mission at St. Albert.

In recent years the shrine services have been divided into two parts to accommodate the large numbers of Indians, Metis and whites. As many as 9,000 have made the pilgrimage to offer prayers to Ste. Anne.

Services are given in French, English, Cree, Chipewyan and Blackfoot.

The white people held their service on July 24 this year, the Indians and Metis on July 27. One of the most spectacular parts of the ceremony of the Metis and Indians is a torchlight procession for the Way of the Cross.

## First B.C. Indian Wins TV Contract

Bob George, 36, eldest son of Dan George of the Teslallwatt Indian tribe, Burrard Inlet, North Vancouver, first B.C. Indian to win a professional TV contract, made his debut on CBUT, Channel 2, Vancouver, Friday, June 16.

Signed for the part of "Bonaparte John" in the 13-week series of TV plays, "Cariboo Country", written by Paul St. Pierre, Bob will get star billing in the third play "The Infant Bonaparte" to be shown Friday, June 30, 10 p.m., on Channel 2.

Bob is the school bus driver at St. Paul's Indian Day School, North Vancouver. He and his wife Kathy have eight children.

While professional acting is a new venture for Bob, he has spent many years as musician in his father's band — "Chief Dan George and his three Suns" ('Sun' being the Indian equivalent of 'prince'). The Chief and his musicians are well known throughout B.C., not only for their talent, but also for the generosity with which they have devoted this talent, without charge, to many worthy causes.

● No one is quite sure of the meaning of this name which has been applied to one of Canada's most famous salmon rivers, to a county in northern New Brunswick and to a Quebec community on the north shore of the river's estuary. Restigouche is a render-



St. Mary's Indian Residential school girls, at Mission City, B.C., are eager to read every new issue of the INDIAN RECORD. All ages are interested in their "own Indian paper". The pupils send home their papers once they have read them. (Photo courtesy Sr. Mary Agatha, SSA).

## Duncan Band Sets Up Own Municipality

The 1,000-member Cowichan Band has become the first Indian group in British Columbia to accept the right to spend its own revenue on a basis similar to that of any other municipality.

The council will open its own bank account, appoint a treasurer and signing officers.

Bid for more self-government was made under Section 68 of The Indian Act under which Indians may assume a greater share of responsibility for their own affairs. Three Ontario bands accepted the right last year.

### BUDGET

Cowichan band has drawn up an operating budget of \$12,200 a year. Expenditures include: housing, \$2,000; roads, \$1,000; relief \$3,000; maintenance and operation of band equipment, \$1,000; fencing, \$700; salaries and expenses \$1,850; utilities, \$1,050. Remainder is for weed control, social and sports activities and flood control.

Band revenue is earned partly from interest on capital funds held in trust by the government and partly from rental of Indian land.

The band, under Chief Elwood Modeste, is the largest in B.C. The reserve is situated on the boundary of Duncan, 40 miles north of Victoria. The men work in logging camps and lumber mills, fish for salmon and do some farming. It is the home of the famous Cowichan sweater home industry.

ing of the Micmac word Lust-a-gooch, but the meaning of Lust-a-gooch is obscure. It has been variously translated as "five-fingered river," "river branching like the hand," "big river," "broad river" or "river of the long war."



These Stoney Indian children of Alexis Reserve, Alta., made their first communion May 29, 1960, at the mission church. Back row, l. to r.: Miss Jeannine Caouette, teacher; Mrs. Germaine Pittman, school principal; Rev. Alexis Tetreault, O.M.I. missionary, and Mr. Real Gravel, teacher.

## FOR THESE, MY PEOPLE...

### Religious Profession at Anaham Convent

An Indian village nestled among the hills along the Chilcotin River was the scene of an impressive and moving ceremony on August 1st as a young religious, Sister Mary Gabriel Lalemand (Irma Perreault), Missionary of Christ the King, made her perpetual profession among the people to whom her work and life are dedicated.

Present were Bishop Harrington of Kamloops, who officiated assisted by the Revs. John A. MacIntyre and Emil J. Sasges; also present were Revs. G. McKenna, C.Ss.R., of Williams Lake, J. T. O'Brien, O.M.I., of Anaham Lake, John Patterson, O.M.I., pastor of Sacred Heart Mission, and Vincent Roché, of Kamloops; also all the Sisters from the Indian missions of Mt. Currie, Anaham Lake and Anaham.

Three altarboys, Roger Alphonse, Robert Elkins and Samery Alphonse, led the procession to the altar. Bishop Harrington explained the meaning of the religious consecration to the native people. Addressing them as "My people", he pointed out the privilege of having Sisters working among them and urged them to pray for vocations to serve the

Diocese and especially to work among their own people. He explained how the ring was a symbol of the Sister's union with her Divine Spouse, Christ; the crown — a symbol of her acceptance of His Cross in offering herself to Him by the vows of poverty, chastity and obedience, vows which do not deny human love but consecrates it.

The Bishop celebrated low mass, assisted by two priests and served by Dennis Sam and Iver Alphonse.

This ceremony was unique in that it took place at Anaham; usually the Sisters return to their mother house in Gaspé, P.Q., to pronounce perpetual vows. Sister Mary St. Gabriel Lalemand has already taught and worked two years among the Chilcotins.